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AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church


CHARLESTON, S. C.

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FOR THE GOSPEL MESSENGER.

—
SYSTEMATIC CHARITY.

I. CORINTHIANS XVI. 2—"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him,* that there be no gatherings when I come."

THERE is no duty more frequently inculcated in the Word of God than that of almsgiving. Every where, both in the Old and New Testament Scriptures, we find the people of God, those who have been instructed in the hope of the Heavenly Kingdom, urged, by the most powerful motives, to abound in works of mercy. And however specious may seem the plea of ignorance for the neglect of other duties, there is no room for it here. It is written, as with a sun-beam, on the pages of the inspired volume, and he "may run that readeth it,"† and know what God commands. We may as soon doubt of our being required to "abound in faith, and utterance, and knowledge, and in all diligence," as hope to adorn our Christian character without also abounding in the "grace"‡ of liberality.

And yet, strange as it may appear, there are few subjects, from the consideration of which men are so much disposed to shrink as of this. Even the ministering servants of the Lord, unwilling to pain or offend those entrusted to their care, too often forget the inspired command. "Charge them that are rich in this world * * * * that they do good, that they be rich in good works, *ready to distribute*, willing to communicate; laying up in store for themselves a good foundation against the time to come."§ They mourn over the "short-comings" of their people, but ashamed of appearing in the attitude of "beggars," or despairing of success, they neglect to enforce this important duty—this high privilege, and the Christians of their charge, year after year, with-

* Hammond translates *θησαυρίζων ὃ τι ἂν ευοδῶται*, "treasuring up whatsoever he gains."

Macknight, whose rendering I prefer, translates the whole verse "on the first day of every week, let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections." As success in every undertaking depends on God alone, it is immaterial whether the rendering be "as he may have prospered," or, "as God hath prospered him."

† Malachi ii. 2.

‡ 2 Corinthians viii. 7.

§ 1 Timothy vi. 17, 18, 19.

hold from God *His* portion of their wealth, and feel no pang of conscience.

In once again bringing this subject before you, beloved brethren, your Minister would adopt the language of one who, more than fourteen hundred years ago, thus addressed an assembly of believers in Christ. "I am aware," he says, "that many in this congregation will again find fault with me when I treat of these subjects; and will say, 'Be not, 'I beseech you, be not harsh and disagreeable to your audience. 'Make some allowance for their disposition; give some way to the 'mind of your hearers. For in this case you really do put us to 'shame; you make us blush.' But I may not endure such words: since neither was Paul ashamed to be continually troublesome on such points as these, and to speak words such as mendicants use. * * * * * Wherefore also I am bold to speak out. For what shame is it to say, give unto thy Lord in his hunger: Put raiment on Him going about naked: Receive Him being a stranger? Thy Lord is not ashamed, before the whole world, to speak thus: 'I was an hungered, and ye gave me no meat,'* He who is void of all want and requires nothing. And am I to be ashamed and hesitate? "Away with this. The shame is of the snare of the devil. I will not then be ashamed, but will say, and that boldly, 'Give to the needy.' I will say it with a louder voice than the needy themselves."†

Such was the language of Chrysostom to the Christians of Antioch: and may God, of His infinite mercy, give to him who addresses you the same fearlessness of spirit, yet mingled with love and tenderness, that he may not be ashamed "to declare unto you all the counsel of God;" and may He bestow upon you grace to "take heed unto yourselves," and to *receive* the word, so far as it is in accordance with inspired truth.

It is not my purpose, this morning, to set before you any of the very many passages of Scripture by which the Holy Spirit provokes, as it were, the people of God to works of mercy ‡ This has been but lately done.§ I will take it for granted that you are convinced of its being your duty to give, and to give liberally unto the Lord; for how can it be otherwise, if you read the word of God attentively and with prayer. My object is to urge upon you, if you would be numbered among the "cheerful givers" of the Church of Christ, the necessity of adopting some *SYSTEM* of giving, both as to the time and measure of contribution.

All that we know of the works of God, or of His dealings with the sons of men, teach us that He is a God of system and of order. The heavens above us, in which the planets roll on in their fixed limits and at their appointed seasons—the earth on which we stand, with its vast

* Matthew xxv. 42

† Chrysostom Hom. xliii. I Corinthians, p. 607, Oxford translation.

‡ Deut. xv. 7, 8, 10, 11.—xvi. 17.—Job xxxi. 16–22. Ps. xli. 1. Prov. iii. 9, 10.—xi. 24, 25.—xiv. 21, 31.—xix. 17.—xxi. 13.—xxii. 9. xxviii. 8, 27. Ecc. xi. 1, 2, 6.—Isaiah xxxii. 8.—lviii. 7–11. Dan. iv. 27. Hag. i. 6, 9.—ii. 16–19. Matt. v. 7, 42.—vi. 1–4, 19, 20.—xix. 21.—xxv. 34–46. Luke iii. 11.—vi. 35–38.—xi. 41.—xii. 33.—xiv. 12–14.—xvi. 9, 10, 12.—xviii. 22, 23.—xix. 8, 9. Acts ii. 44–46.—iv. 32–37.—xi. 29, 30.—xx. 35. Rom. xii. 8, 13. 2d Cor. viii. 1–9, 12, 14, 15.—ix. 6–15. Gal. vi. 9, 10. Eph. iv. 28. Phil. iv. 18, 19. 1st Timothy vi. 17, 18, 19. Heb. vi. 10.—xiii. 16. James ii. 14, 15, 16. 1st Peter iv. 9, 10. 1st John iii. 16, 17, 18.

§ In a Sermon from Proverbs xi. 24, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

variety of animals and plants and minerals—the sea with its swelling and ebbing tide—the air, which now fans the cheek with its gentle breeze, and now in the whirlwind and the storm carries desolation on its wings—all proclaim that the Infinitely Wise and Mighty God governs His creation by *system and by rule*. In His dispensations, too, whether of Providence or of Grace, we are enabled, even with our limited capacity, to trace the movements of a gracious *plan*.

The same may be asserted of the works of man. Nothing great or good ever has been, or can be effected without the adoption of some system. The monarch in the government of his empire, and the slave in the performance of his task alike feel its importance; and without it, success is impossible. Take, for instance, the occupation of life with which we are the most conversant. What would the *planter* be without a system of management? Unsuccessful as some are from the adoption of an unwise plan, what but inevitable ruin would be the result of a total want of system?

As in temporal, so also in spiritual things. In all our efforts after high attainments in the Christian life, the influencing power is the Holy Spirit, the constraining motive is the “love of Christ.” Yet as that Spirit is imparted, and that love is cherished and enlivened in the use of God’s appointed means, the former will be withdrawn, and the latter will dwindle and die, unless there be system in their cultivation. He, for instance, who has no fixed times for prayer—no appointed seasons for reading God’s word, will soon entirely neglect them: or, should he persevere, his irregularity will forbid their being to him seasons of sweet and happy communion with his God. Assuredly, he has not learned to pray or read aright, who has not, like David* and Daniel,† consecrated certain portions of each day to God, with which he will, ordinarily, allow no other duties or principles to interfere.

Thus also, brethren, must it be with our almsgiving. Our charity must be systematic, or our contributions to the cause of Christ will be small and grudgingly bestowed; and unless some special appeal be made to our liberality, will dwindle into—NOTHING. Let the past experience of some of us testify how almost extinct may become the grace of liberality in our hearts.

Our text inculcates a systematic charity—a plan and method in our almsgiving.

I. A system in regard to the time of giving—“upon the first day of the week let every one of you lay by him in store.”

II. In regard to the measure of our contributions—“as God hath prospered him.”

May the Spirit of Grace direct and bless us in our consideration of these subjects.

I. We must, as a general rule, have some fixed time for making our contributions to the cause of Christ. We are taught by our text and the verse preceding it, that these were usually made on every “Lord’s day”—“the first day of the week”—when the primitive Christians assembled for the worship of God and the celebration of the Lord’s Supper, which was then administered every Sunday. That this custom

* Psalm cxix. 164.

† Daniel vi. 10, 13.

was *continued* in the Church, we learn from the Canons called Apostolical, in which directions are given concerning the Eucharistical oblations,* and from Justin Martyr, who wrote his celebrated apology to the Roman Emperors in behalf of the prosecuted followers of Christ about thirty years after the death of St. John. In this apology after giving an account of the mode of conducting public worship and of celebrating the Lord's Supper, he proceeds "Then after this we always remind one another of these things, and those of us who have [the means] assist all who are in need."† And again, "Each of those also who are able and willing gives, according to a fixed plan,"‡ such a portion of his means as he pleases; and that which is collected is deposited with him who presides, who * * * * * takes care of all who are in need."§

Their contributing at this time seems to have been founded on the command of God, so frequently repeated, "None shall appear before me empty : "|| and hence, our celebration of the Lord's Supper is, or, according to the Church's rule, ought to be always accompanied by a collection for charitable and religious purposes.

Besides these weekly contributions, there were others which were made once in each month, or at longer intervals of time; as we learn from Tertullian who wrote his apology about sixty years after Justin. "Even if there be with us" he says, "a sort of treasury, no sum is therein collected discreditable to religion as though she were bought. *Every man placeth there a small gift one day in each month, or whensoever he will, so he do but will, and so he be but able; for no man is constrained, but contributeth willingly. These are the deposits of piety.*"¶

The object of these frequent collections, occurring at short intervals, appears, in addition to the reason already stated, to have been two-fold. To render the contribution easy to all; for, as says Chrysostom, "the gathering by little and little, hinders all perception of the burden and the cost : "*** and to prevent those appeals in the day of pressing need, which are so destructive to wholesome charity, and so painful to both minister and people—"that there be no gatherings" says the Apostle, "when I come."

The general principle established is—*that every Christian, at some fixed time best suited to his circumstances and situation, is bound to make his offerings for the service of God.*

In cities, where men are in the daily receipt of their income, no time can be more appropriate than that mentioned in our text, the "first day of the week," when we assemble for the worship of God; or that when we gather around our Master's table to commemorate the dying love of Him who "became poor that we through His poverty might be rich."†† But for most of us, who receive our incomes but once a year, I have deemed our annual contribution the most suitable. Hence my custom

* Can. Apos. iii. and iv.

† Justin Martyr, Apol. I. p. 97, Thirlby Ed.

‡ Κατα προαίρεσιν.

§ Justin Martyr, Apol. I. p. 98, Thirlby Ed.

|| Exodus xxiii. 15—xxxiv. 20.—Deut. xvi. 16.

¶ Tertul. Apol. c. xxxix. p. 81, Oxford Translation.

*** Chrysostom Hom. xliii. I Cor. p. 608, Oxford Translation.

†† 2 Cor. viii. 9.

has been, at that season of the year in which we are generally able to calculate, with some degree of accuracy, our probable income, to prepare a book, in which the members of the Church are invited to record the amount they are willing to give for the advancement of the cause of Christ. I can scarcely express to you, beloved brethren, the pain it has occasioned your minister to see, year after year, the name of so few of you recorded. Pain arising not only from the remembrance of the sufferings of the poor, and of the millions who are perishing in the gross darkness of heathen idolatry; but also from the assurance that He who "enacted almsgiving, not so much for the sake of the poor, as for the sake of the persons themselves who bestow,"* will, in the day when we are called to give up "our stewardship," exact a strict account of the talent of wealth, be it great or small, committed to our trust. Brethren, we may frame *now* a thousand excuses for not contributing to the cause of Christ.† We may comfort ourselves *now* by the example

* Chrysostom Hom. xxi. I Corinthians, p. 291, Oxford Translations.

† Of the many excuses which are offered for not contributing to the cause of Christ, we select three for our consideration, as being the most prominent, the most general and the most specious.

1. The first and most common excuse is put forth somewhat in this form;—"My debts are numerous and pressing; and I must be just before I can be generous."

Without stopping to inquire whether those debts *have not been incurred in order to increase your property*, we will answer this excuse by a simple illustration. From among the poor of our land you have selected one of the most destitute—one who has no claim upon your bounty, but who, on the contrary, has been numbered among your most bitter enemies. To establish him in life, as it is termed, you entrust to his care a large amount of property, and require of him only a *small portion* of its income, to be paid at stated periods. At the times appointed you call for payment, and he replies to your demand;—"For the increase of my property, and in order to enrich my children, and for the comfortable support of my family, I have incurred other debts. It is impossible for me, therefore, to pay *you* the portion which you claim, *I must be just, before I can be generous.*" Would this answer satisfy you.—And yet this is the way you treat your God. What have you, that you hold not as a pensioner of His bounty? "The silver is mine, and the gold is mine, saith the Lord of Hosts." (Hag. ii. 8.) And when in return for all that He has bestowed, He charges us "to be ready to give and glad to distribute;" and calls upon us to contribute of our abundance, to remove the temporal and spiritual wants of His children; is it not folly and madness to offer in excuse—"we must be just, before we can be generous?" We claim of you the payment of God's portion of your income as an act of JUSTICE. Remember Him *first*, to Whom your heaviest debt is due, and His mercy will supply all your wants.

2. But another excuse is offered;—"I have suffered from the embarrassment of the times, and my income is much smaller than in years past."

That which you offer as an excuse for *not* giving, is itself a reason why you should contribute *more abundantly* than you have ever done. Why was it that when the inhabitants of Judah "looked for *much*, it came to *little*?" That when they "brought" that little "home," the Lord "did blow upon it?" Why? saith the Lord of Hosts. "Because of mine house which is waste, and ye run every man unto his own house. Therefore, the heaven over you is stayed from dew, and the earth is stayed from her fruit." (Hagg. i. 9, 10.) That your income may be greater, you must give liberally to the Lord. Hear His language by His prophet Malachi:—"Will a man rob God? yet ye have robbed *me*. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed *me*, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open *you* the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 8, 9, 10.) Man's niggardliness to God will, sooner or later, bring a curse on all that he possesses. His liberality will call down blessing from on high.

3. The third excuse we shall state and answer in the eloquent language of one, whom the whole Church proclaims "the Golden mouthed" Bishop of Constantinople.

"But a circle of little ones is around me, one will say, and I am desirous of leaving them with a good fortune. Why then do we make them paupers? For if you leave them every

of some, more than wealthy than ourselves, who do nothing for our Lord. But "when we *depart hence*, and hear Christ," "saying 'Ye

"thing, you are still committing your goods to a trust that may deceive you. *But if you leave God their joint-heir and guardian, you have left them countless treasures.* For as we "avenge ourselves, God assisteth us not, but when we leave it to Him, more than we expect "comes about; so in the case of goods, if we take thought about them ourselves, He will with- "draw from any providence over them. But if we rather cast our care upon Him, He will "place both them and the children in safety. And why art thou amazed that this should be "so with God? for even with men one may see this happening. For if you do not when dying "invite any of your relatives to the care of your children, it often happens that one, who is "abundantly willing feels reluctance, and is too modest to spring to the task of his own accord. "But if you cast the care upon him, as having had a very great honor shewn him, he will in "requital make very great returns. *If then thou wouldst thy children much wealth, leave them to God's care.* For He Who, without thy having done any thing, gave thee a soul, and "formed thee a body, and granted thee life, when He seeth thee displaying such munificence "and distributing their goods to Himself along with them, must surely open to them every "kind of riches. For if Elijah, after having been nourished with a little meal, since he saw "that that woman honoured him above her children, made threshing-floors and oil-presses "appear in the little hut of the widow, consider what loving care the Lord of Elijah will dis- "play! *Let us then not consider now to leave our children rich, but how to leave them vir- "tuous.* For if they are confident of riches, they will not mind aught besides, in that they "have the means of screening the wickedness of their ways in their abundant riches. But if "they find themselves devoid of the comfort to be got from that source, they will do all so as "by virtue to find themselves abundant consolation for their poverty. Leave them then no "riches, that you may leave them virtue. For it is unreasonable in the extreme, not to make "them, whilst we are alive, lords of all our goods; yet after we are dead, to give the easy na- "ture of youth full exemption from fear. And yet while we are alive we shall have power to "call them to account, and to sober and bridle those that make an ill use of their goods; but "if after we are dead we afford them, at the time of the loss of ourselves, and their own youth- "fulness, that power which wealth gives, endless are the precipices into which we shall thrust "those unfortunate and miserable creatures, so heaping fuel upon flame, and letting oil drop "into a fierce furnace. *And so, if you would leave them rich and safe withal, leave God a "debtor to them, and deliver the bequest to them into His hands.* For if they receive money "themselves, they will not even know who to give to, but will meet with many designing and "unfeeling people. But if thou beforehand puttest it out to interest with God, the treasure "henceforth remains unassailable. And great is the facility wherewith that re-payment will "be made; for God is well pleased at repaying us what He oweth, and both looks with a "more favorable eye upon those who have lent to Him, than on those who have not; and "loveth those the most to whom He oweth the most. And if so thou wouldest have Him for "thy Friend continually, make Him thy Debtor to a large amount. For there is no lender "so pleased at having those that owe to him, as Christ is rejoiced at having those that lend to "Him. And such as He oweth nothing to, He fleeth from; but such as He oweth to, He even "runneth unto. Let us then use all means to get Him for our Debtor; for this is the season "for loans, and He is now in want. He desireth, yea desireth exceedingly our "salvation: let us think scorn of money, that we may not be thought scorn of by Christ." *a*

An extract from Cyprian's Treatise on "Works and Alms" will strengthen Chrysostom's answer to this "vain excuse."

"If therefore, you truly love your children, if you manifest to them a plenteous and parental "sweetness of affection, you ought to be increasingly bountiful, that by such righteous bounty "you may commend your children to God. To Him assign that wealth of yours, "which you save for your heirs; let Him be guardian, Him be executor to your children; "let Him be in Divine Majesty their Protector against all the injuries of this world. Property "put in trust with God, the State seizes not, the exchequer taxes not, nor does the law prac- "tice on. *A heritage is safely settled which is reserved under the guardianship of God.* "This is indeed to provide in time to come, for the children of your love; this is to consult "with parental pity for future heirs, according to the faith of the Divine Scripture, which "says—*I have been young, and now am old, yet have I not seen the righteous forsaken, "nor his seed wanting bread. All the day long he is merciful and lendeth; and his seed "is blessed.*' *b* And again—*He who walketh without reproach in his integrity, shall "leave blessed children after him.*"' *c*

a Chrysostom Hom. vii. Romans, p. 108-10. Oxf. trans.

b Psalm xxxvii. 25, 26.

c Proverbs xx. 7. Cyprian's Treatises x. p. 244. Oxf. trans.

“ ‘saw me hungry and gave me no meat, naked and ye clothed me
 “ ‘not;’* what shall we say? What apology shall we make? Shall
 “ we point to such and such a person who disobeyed these commands?
 “ ‘Nay,’ He will say, ‘what is this to *thee*? for I accuse thee of those
 “ ‘things wherein thou hast thyself sinned, and the apology for these
 “ ‘would be, to have washed away thine own offences, not to point to
 “ ‘others, whose errors have been the same as thine.’”† Let us then,
 brethren, cast aside our “vain excuses,” and begin now, if we have not
 begun before, to contribute abundantly of those means which we hold,
 only in trust from a gracious God, to be employed for His honor and His
 glory.

The best time for “laying by us in store” is when we receive. Our
first and greatest DEBT is to God, then let our *first* PAYMENT be to Him.
 It will not do for us to wait until a portion of our income is expended
 for other purposes: for the temptation to niggardliness may then be-
 come too strong for resistance. At *each receipt* of our income, let us
 set apart a certain portion of it for His service, saying, “This is not
 mine. “It is the Lord’s, and I dare not apply it to other uses.” In this
 way we shall soon find the duty of giving no longer a burden and a
 yoke, but a privilege and a joy. O that we may all obtain the mind of
 Christ; and then the question will not be *how little*, but *how much* can I
 give to God.

II. And this brings us to the next division of our subject—the mea-
 sure of our giving, the proportion which our contributions should bear
 to our income.

This is answered in our text—“As God hath prospered him.” It is
 as if the Apostle had said, “Let every one of you—not merely this or
 “that individual, but *every one of you*, whether poor or rich; woman
 “or man; bond or free;—give, and that in proportion to your means:
 “and as all you possess comes from the free gift of God through Christ,
 “give, even as God hath prospered you.”‡ But what proportion? How
 much? There are no limits, brethren, but our want of inclination and
 ability. “The disciples,” “we are told *every man*, ACCORDING TO HIS
 “ABILITY, determined to send relief unto the brethren which dwelt in
 “Judea.”§ God leaves to each man to determine for himself what the
 proportion shall be. He looks to the *heart*, and by what He sees, there
 will He judge us in the great and final day. And if the heart be filled
 with a sense of God’s unbounded mercy to us guilty worms of the dust;
 if but a spark of that mighty love, which brought the Son of God to
 earth, be kindled in our hearts, what but our want of ability can limit
 our contributions to the cause of Christ? “For to their power (I bear
 record”) says St. Paul of the Churches of Macedonia, “yea and *beyond*
 “*their power*, they were willing of themselves; praying us with much

* Matthew xxv. 35, 36.

† Chrys. Hom. xxi. 1 Cor. p. 292, Oxford Translation.

‡ This truth, that all our prosperity is from God, scarcely needs any proof. A few of the
 texts expressly asserting it, are however, subjoined.

Genesis xxvi. 12—xxx. 27, 30—xxxii. 10—xxxiii. 11—xxxix. 2. Deut. viii. 18—xv. 14—
 xxviii. 8—1 Chron. xxix. 12, 14, &c. 2 Chron. xxxi. 10. Ps. cxxvii. 1, 2. Prov. x. 22.
 Hosea ii. 8.

§ Acts xi. 29.

"intreaty that we would receive the gift."* "Behold, Lord," said one who had "only begun to love," the *half* of my goods I give to the poor.† "She hath done *what she could*,‡ was the commendation of her who poured the ointment on His head. The widow's mite was more precious in His eyes than the "abundance" of the rich; for "she of her want did cast in *all* that she had."§ "For if there be first a willing mind," says the Apostle, "it is accepted according to that a man hath, and not according to that he hath not."||

"Let not then the rich," says Chrysostom, "be high-minded if they give much, or the poor be dejected at giving so little; for the latter often gives more than the former. We must not make ourselves miserable because we are poor, since it makes almsgiving easier to us. For he that has got much together, is seized with haughtiness as well as a greater affection to that he has. But he that hath but little, is freed from these domineering passions: hence he finds more occasions of doing well."¶ The rich man from the abundance of his wealth gives, as it were, a glass of water from the sea, and forgets that "not the giving, but the giving liberally, is what God requires. The widow's magnanimity is far—far beyond his emulation, and her mite is more than his thousands of gold and silver.

Many a sincere follower of Christ, however, willing and anxious to give "as God hath prospered him," may yet be unable to determine how far, other just claims upon him being considered, his ability may extend; and may still ask, "what *proportion* of my earthly goods ought I to give?" We turn to the word of God for an answer to the question. "The multitude of them that lived" in Jerusalem "were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common."** But other portions of the Scriptures teach us that this state of things prevailed not generally in the Church of Christ, and was but temporary even among the Christians of Jerusalem. We must, therefore, look farther for some general rule to guide us.

Let us require first of the Patriarchs what proportion they gave to God. Abraham, the father of the faithful, "gave" we are told, "a *tenth* part of all"†† to Melchisedec. "Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat and raiment to put on, of all that Thou shalt give me, I will surely give the *tenth* unto Thee."‡‡ We are confirmed in our opinion, that this was the proportion which was offered to God in times preceding the giving of the law, by the fact that not only the polished nations of Greece and Rome, but even the most barbarous people§§ were wont to dedicate tithes to their Deities. A practice

* 2 Cor. viii. 3, 4.

† Luke xix. 8.

‡ Mark xiv. 8.

§ Mark xii. 44.

|| 2 Cor. viii. 12.

¶ Chrysostom, Hom. xix. Romans. p. 359, Oxf. trans.

** Acts iv. 32.

†† Hebrews vii. 12.

Genesis xiv. 20.

‡‡ Genesis xxviii. 20, 22.

§§ Pliny, Hist. Nat. lib. xii. c. 14. Arabians. Do. do lib. xii. c. 19. Ethiopians Plutarch. Camil. vita. Romans and Liparians. Xenophon. De Exped. Cyr. lib. v. Greeks. Laertes. lib. i. Athenians. Diodorus Siculus. Hist. lib. v. Carthaginians. Porphyry. De abstin. lib. ii. § 8. Thoes. Pausanias. Hist. Græc. Siphnians. Dionys. Halicar. lib. i. Pelasgi.

so universal, that, like that of sacrifices, it can only be ascribed to a common source—a Divine command first given to Adam or Noah, and handed down from generation to generation.

We turn to the law by Moses, and we find the Almighty by positive enactment requiring of His people a *tenth** as His portion of their possessions. “And all the *tithe* of the land, whether of the seed of the land, or of the fruit of the tree, is the *Lord's*: it is holy unto the Lord. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the *tenth* shall be *holy unto the Lord*.”† And throughout the whole of the Old Testament, this was the portion which God required; and when it was withheld, He charged them with robbing Him of his due, and visited them in the severity of His judgments.‡

If, brethren, of the few dwelling in the faint and glimmering light of the law a tenth was required, what ought *we* to give, left as we are to determine for ourselves the portion to be dedicated to God—what ought *we* to give when the full splendor of the Sun of Righteousness is around us and within us:—when the gushing stream of the water of life is ready to be poured into every heart?

We have already seen what portion was given whilst our Lord was upon earth, and at the first preaching of the Gospel. What Zaccheus, and the widow, and she who poured the ointment on His head, and the earliest converts in Jerusalem gave. We have learned from the subsequent history of the Church, as recorded in the Scriptures, that the redeemed of the Lord knew no limit but their want of ability,§ and that at times they gave even beyond their power.|| In succeeding ages we find the ancient fathers recommending that at least a tenth of our income be dedicated to the service of God; and declaring even this to be too small a proportion. Justin Martyr¶ and Irenæus** in the second century, Origen†† and Cyprian‡‡ in the third, Chrysos-

* Besides the tenth of all, the Israelites also presented “first-fruits” and made “free-will offerings” to God.

† Levit. xxvii. 30, 32. ‡ Malachi iii. 8. § Acts xi. 29. || 2 Cor. viii. 3, 4.

¶ Just. Mar. Apol. i. p. 20. Thirlby's Ed.—“Those of us who delighted above all things in acquiring wealth and possessions, now bring *all we have* into a common [treasury,] and communicate it to every one that is in need.”

** Irenæus adv. Hæres. lib. iv. c. 34. “We ought to offer to God the *first-fruits* of His creatures, as Moses said, You shall not appear empty before the Lord.” That by “first-fruits” he here means “*tenths*,” appears from the comparison which he had just been making between the offerings of the Jews and those of the Christians:—“The Jews consecrated a *tenth*, but the Christians gave *all* that they had to God's service, and would not give less than the Jews, because they had a better hope.”

And in c. 27, after saying that instead of *tythes*, Christ commanded to sell *all* and give to the poor, he adds:—“This is not a dissolving, but an enlarging of the law.”

†† Origen Hom. xi. in Num. 18. “How ‘does our righteousness exceed the righteousness of the Scribes and Pharisees,’ if they dare not taste of the fruits of the earth before they offer the first-fruits to the Priests, and separate the tithes for the Levites, whilst I do nothing of this, but only so abuse the fruits of the earth, that neither the Priest nor the Levite, nor the altar of God, shall see any of them?”

‡‡ Cyprian Treat. v. c. 20, p. 149, Oxf. trans. “Then they gave houses and lands for sale, and laying up for themselves treasures in heaven, offered the price to the Apostles to be distributed for the uses of the needy. But now we give not even the *tithes* from our property, and while the Lord bids us to sell, we rather buy and heap up. *It is thus that the vigour of our faith has waxed faint, and the strength of the believers has languished; and*

tom,* Jerome† and Augustine‡ in the fourth, and almost all writers after speak the same language. Our time will only allow brief extracts from two of these. "Separate, therefore, something;" says Augustine. "Lay aside some fixed portion of your annual "fruits and daily gains. "Set apart some portion of your income. Do you determine to give a *tenth*? Set apart a tenth, *although this is but a small proportion*. "For it was said by the Pharisees, who were accustomed to give tithes, " 'I fast twice in the week, I give tithes of all that I possess.' But " what says the Lord? 'Except your righteousness shall exceed the " 'righteousness of the Scribes and Pharisees, ye shall in no case enter " 'into the Kingdom of Heaven.' He whose righteousness you are " required to exceed gives a tenth, but you give not a thousandth part."§

The language of Chrysostom is equally strong. "Will you have " mention also," he asks, "of the resources out of which you should " make your deposits, so as in this respect also to make this kind of " contribution easy? The handicraft man, for instance, when " he sells any article of his trade, let him give the first-fruits of its price " unto God; let him cast in a small portion here, and assign something " to God out of his portion, though it be rather scanty. For neither do " I ask any great thing; but so much as the childish ones among the " Jews, full as they are of innumerable evils, just so much let us cast " in, we who look forward to heaven. And this I say, not as laying " down a law, neither as forbidding more, but as *recommending a deposit " of not less than a tenth part*. And this also do thou practise not in " selling only, but also in buying. Let those also who possess land, " observe this law in regard to their rents: yea let it be a law for all " who gather in their rents in an honest way. Yea and if we " establish ourselves in this kind of habit, we are ever after stung by " our conscience, if ever after we omit this rule; and after a while, *we " shall not ever think it a hard thing: and by degrees we shall arrive at*

"hence the Lord, looking to our times, says in His Gospel, 'When the Son of Man cometh, " shall he find faith on the earth?' *a* We see come to pass that which He foretold. *In the " fear of God, in the law of righteousness, in love, in good works, our faith is nought.*" *a* Luke xviii. 8.

* Hom. xliii. 1 Cor. p. 613, 615, Oxf. trans. & Hom. iv. Ephesians. p. 145, Oxf. trans. The former is quoted in the body of the Discourse, the latter is as follows:—

"Woe to him, it is said, who doeth not alms; and if this under the old covenant, much more " is it under the New. If, where the getting of wealth was allowed, and the enjoyment of it, " and the care of it, there was such provision made for the succouring the poor, how much " more in that dispensation, where we bidden to give up all? For what did they not of old " do? They gave tithes, and tithes again upon tithes. They supported orphans, widows, and " strangers. *If there was danger then in omitting tithes, think how great it must " be now.*"

† Hieron. Com. in Mal. iii. "What we have said concerning tithes and first-fruits, which " were formerly given by the people to the Priests and Levites, understand to be also binding " on the people of the Church, to whom it has been commanded, not only to give tithes and " first-fruits, but also to sell all that they have and give to the poor, and to follow the Lord " their Saviour. *If we are unwilling to do this, let us at least imitate the practice of the " Jews, and give part of the whole to the poor*, and render due honor unto the Priests and " Levites. Which he that does not, defrauds and supplants God, and is cursed by the want " of all things."

‡ Augustine, Com. in Psalm clxvi. Quoted in the body of the Discourse.

§ August. Com. in Psalm clxvi.

"the greater things,* and by practising how to despise wealth, and by pulling up the roots of evils, we shall first pass the present life in peace, and then obtain possession of the life to come."†

From all that has been said, the conclusion seems inevitable to him who addresses you that a tenth is the very least portion of our income, which, as Christians, whether poor or rich, we ought to dedicate to the service of God. And with this conviction on his mind, he would fail in his duty to your souls, and prove a traitor to your best interests, did he not urge you to make this the least limit of your contribution.

In the Gospel God has not, as we have said, declared what portion of our income He requires at our hands, but having, in general terms, commanded us to give liberally, has left it to each of us to determine for himself the proportion which his contributions shall bear to his income. Our gifts to God must be the free offerings of hearts, which, having tasted the loving kindness of God through Christ, have also learned to love the Bountiful Giver of all good. And were we left thus free, beloved brethren, that we might give less than the debased idolater, or the unenlightened Israelite? My appeal is to reasonable men. Who can think this? Our offerings are the fruits of gratitude and love; and had they such calls to gratitude as we have? Could they love as we love? Oh no! We look to Him who, in the outgoings of infinite love, left His throne in heaven, and, assuming our nature, died to redeem us from death and hell. We feel, under the influences of His Gracious Spirit, that we have been brought from darkness to light; from the bondage of sin and Satan into the glorious liberty of the children of God; from death to life; and thus taught to love Him who first loved us. And if a fire from heaven be kindled in our hearts, it must send forth warmth: we must love all that Jesus loves: and our offerings for the temporal and spiritual necessities of our fellow-men will know no limit but our want of means. If we give a tenth, or a fifth, or a third, or a half, or all that we have, it will seem too small a return for love so immense as that of Christ to us. *If we are not REQUIRED to contribute a tenth to God, it is that we may give more—not less.*

Let your offerings be accompanied, as they ought always to be, with prayer and praise, and what a solemn mockery will seem, even to ourselves, some of our gifts to God! Let us suppose one of the redeemed of the Lord drawing nigh to God with such language as this: "My Father, the poor benighted Heathen gave to his idol Gods a tenth of all he had. The Patriarchs and the sons of Israel offered to Thee their tithes. But they no such love have known as I, to awake a spirit of love to Thee and thine; and therefore, Lord, I offer unto Thee"—What? My all? The half my goods? A tenth, a twentieth of what

* There is a beautiful illustration of this truth in the life of the good Bishop Wilson. "His charity was always most abundant. When he possessed early in life, only 30*l.* per annum, he devoted one *tenth* of this income to the poor. As his income gradually increased, a greater share was distributed in alms. He always laid aside the proportion destined for the poor in a certain place. In this treasury, which he named 'the poor's drawer,' was deposited at first a *tenth*, then a *fifth*, afterwards a *third*, and at last *half* his income. Every deposit there was converted into an act both of charity and devotion; prayers and alms were incessantly united. At his house every kind of distress found relief." Palmer's Church History c. xxiii. p. 192.

† Chrys. Hom. xliii. 1 Cor. p. 613, 614, Oxf. trans.

thou givest me? Oh no, brethren; not even this with some of us. Though a few, perhaps, may be found, who give a "hundredth part," yet others would be constrained to say, "I offer unto Thee—NOTHING: not even a sigh for the sufferings of thy poor—not even a prayer for the advancement of Thy kingdom and Thy glory." What think you of such a prayer as this? and how then must our offerings appear in the eyes of the all-seeing God?

The income of this congregation for the present year cannot be less than one hundred and thirty thousand dollars. One tenth of this amount would be more than thirteen thousand dollars; a sum which would comfort and cheer many a bereaved widow and destitute orphan: which would send thirteen Missionaries to the lost ones of China, or Africa, or to the oppressed and ignorant Christians of the East: which would make glad the hearts of thirty of our Missionaries in our own Western Country, some of whom, with their wives and little ones, can tell how heavily weighs the burden of a pinching poverty. Brethren, beloved in the Lord, give but a tenth of this tenth; and whilst your Minister humbles himself before God that you give so *little*, he will praise His holy name that you give so *much*.

I have set before you views, drawn, as I believe, from the word of God. I have done so seriously and prayerfully. Weigh them, I beseech you, in the balance of the sanctuary—Try them by this Book, which we profess to receive as from God, and by which we expect to be justified or condemned in that great day when we shall assemble around the throne of Christ, and give an account of our stewardship.

I have prepared, as usual, a book in which you are now affectionately urged to record your pledges for the present year. And may God so richly endow you with the "grace" of liberality, that, as in times past only a few names have been found written therein, and our contributions have been small indeed; so, for the time to come, every name in the congregation may be recorded, and each one give "as God hath prospered him." "If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little."

Are there any present who are still determined not to contribute to the work of the Lord? Then consider, brethren, how far may be applied to you the language of one who, about sixteen hundred years ago, died a martyr for Christ. "The shades of barrenness" he says, "have beset your spirit, the light of truth has departed from it, and deep and profound darkness of avarice has blinded your carnal breast. You are captive and slave of your money; you are fast in the chains and bands of covetousness; whom Christ has once loosened, again you are become bound. You save up wealth which, saved though it be, renders back to you no safety: You heap up a fortune, whose might only burdens you with a heavier load; forgetting what God answered to the rich man who boasted with foolish exultation in the abundance of his overflowing gatherings—'Thou fool' He saith, 'this night thy soul is required of thee, then whose shall those things be which thou hast provided?'—why do you brood alone over your wealth? Why, to your penalty, heap up the load of your estate, so that as you are richer to the world, you become poorer to God? Divide your profits with the Lord your God: share your gains with Christ: make Christ par-

“taker of your earthly possessions, that He also may make you co-heir
“with Him in the realms of heaven.”*

Gracious Father, make us instruments in thy hand and vessels of Thy grace, both to receive Thy gifts, and to employ them again to Thy honor, and the benefit of our neighbor, for Jesus Christ's sake.

And now &c.

FOR THE GOSPEL MESSENGER

THE GREGORIAN CHANTS—THEIR INTRODUCTION AMONG THE NEGROES.

We once heard an aged and venerable Christian lady speak of the wonder and excitement produced in a village of Connecticut, (the Parish of our first Bishop,) by the introduction of Chanting in the Church-service. It was just after the Revolution, and the music had been brought by Bishop Seabury from England, and although perhaps used previously in some of our city Churches, was a novelty in his Diocese. The house where the Choir met to practise, used to be surrounded with people, filling the yard, and standing in the street, to listen to so extraordinary a performance, and who at the close would disperse, hooting and laughing, and calling it an “Indian Pow-wow.”

Within a few years we have seen this most ancient style of ecclesiastical music adopted by the New-England Congregationalists themselves; and it must form a new and striking feature in their worship to have the minister, after a “prayer of invocation,” read some four or five psalms antiphonally—“the choir responding to the pulpit” in the intonations of a chant. The style of chanting thus introduced in Boston and elsewhere, chiefly by Mr. Lowell Mason, is certainly impressive. The recitative is unusually long, to effect which a whole verse of a psalm is sung to half a single chant; while the cadence, as perhaps is required in that case to relieve the monotony, is managed with brilliant intervals.

Neither this style, however, nor that which prevails in our Churches, can ever, we think, succeed in obtaining the participation of the great body of worshippers, and both alike, therefore, must fail in what we consider one great object of Church music, the communion of the whole congregation in what is theoretically the acclamation of their united, or mutually and universally answering voices, singing to the Lord.

What distinguishes chanting from other styles of music is the recitative, as that part of each chanted verse is called, in which rhythm is disregarded. The note to which this portion is sung is called the chanting note; the remaining portion, and the rhythmical, or measured, part of the chant, to which it is sung, are called the cadence. The melody is of course confined to the cadence. One particular advantage therefore, of this style, evidently is, that verses of unequal length may be sung to the same music, certain syllables being set off for the rhythmical or melodical portion, *i. e.* to the cadence, and the rest sung, or rather recited to a single note without regard to rhythm.

As this communication is more particularly designed to interest such as are unacquainted with music, we shall be allowed, we trust, to explain what is of course very trite and familiar to others. Our object is to call

* Cyprian's Treatises, x. p. 240, Oxf. trans.

attention to a style of chanting, both venerable from its immemorial use in the Church, and suited to the purposes of worship from its grave, simple and elevated character, and which has the great advantage that a knowledge of it is easily acquired, as we shall illustrate by showing the facility with which it may be introduced among the negroes.

It will be sufficient for the purpose in hand, to say, that chants are of two sorts;—those which consist but of a chanting note and melody, to which the recitative and cadence of each verse are to be sung respectively;—and those which comprise several parts, each consisting of a chanting note and melody, and intended to be sung in *harmony* by several performers. The former we may call *plain* chants; the latter, *harmonized* chants, or chants in harmony. The chants in common use in our Churches are chants in harmony, and cannot be performed with propriety and effect, except by a trained choir, and even then demand for the most part the aid of an organ. They have their place in congregations where the services of a trained choir may be had, but cannot be introduced elsewhere, or be learned by those who have no opportunity of regular musical instruction; and moreover are unsuited to congregational singing from their very nature, as congregational singing is unsuited to them, and could it be successfully attempted with them, would destroy their peculiar effect, which as it consists in *harmony*, is ruined by whatever obliterates the distinctness of the several parts, as congregational singing inevitably does.

We are very anxious that this point should be clearly understood:—that a harmonized chant, although richer, more beautiful, often magnificent, in effect, when sung by a small and trained choir, not only individually skilful performers, but accustomed to perform together, and assisted by an organ of fine tone and adequate power, is not suited to congregational singing.

For congregational singing we must have recourse to what we have termed plain chants, that is, chants consisting of a single melody, and sung in what is called *unison*. That we may be understood by many of the class for whom we write, we would explain once more, that a melody is a single tune, composed of single notes sung successively, and possibly by the same person; while a harmony is several tunes sung simultaneously, and of course requiring several persons or instruments to sustain it. Singing in *unison*, is when several voices unite in singing the same melody. Treble and bass voices are in unison, when singing the same melody, although differing of course in pitch a whole octave; but in a harmonized tune the treble and bass sing different melodies:—the blending of distinct melodies constitutes harmony. Melody is simple; harmony is complex. Melody is the unity of music; harmony is multicity in unity. The samer ichness of effect cannot be obtained from a melody as from a harmony. This should be borne in mind by those who listen to plain chants; for instance, the Gregorian. The adaptation of the latter to congregational singing arises from their very simplicity. In a harmony, although there are several tunes, usually four; one of these (the treble) is always predominant, and gives character to the whole, whence it is called the “air.” Now persons having even a good natural ear, without special training and study of the particular harmony, in singing will generally follow this predominant tune or air, although per-

haps their voices are bass or tenor. That is, they will sing the treble part in *unison*; they will make but a plain tune or chant of it after all, and will injure or ruin the harmony by destroying the distinctness of the principal melody. This is what is constantly complained of by choirs, that the joining in of the congregation spoils their performance. If plain chants instead of harmonized, were used, the joining in of the congregation would only increase the effect, and might carry it even to sublimity. Almost every one is familiar with the overwhelming effect of "Old Hundred," when sung by a large congregation. Now "Old Hundred" is harmonized indeed, but when thus sung, it is the air or treble melody that is alone perceived.

It was by the congregational singing of "Old Hundred" and similar tunes, composed by Luther and his friends, that the Reformation was extended and popularized in Germany. It is their congregational singing of simple and animated melodies—it is their singing in unison, so that all can join, however unpractised—that renders the worship of the Methodists so popular. It was by the singing of hymns to the Trinity to plain chants, that Ambrose skilfully drew his people from Arianism, and confirmed them in their attachment to the Catholic and Orthodox Faith. If ever our Church is to become popular, and to be extended among the uneducated classes, and especially among the negroes, this means of influence must not be neglected. It is a means which can be applied nowhere so extensively as in our primitive worship. Ordering our service as we do, according to the reiterated Apostolic direction, as the early Church scrupulously obeyed it;—"teaching and admonishing *one another* in psalms, and hymns, and spiritual songs,"—it only needs that we obey the remainder of the inspired rubric,—"*singing and making melody—unto the Lord.*" It is well known that in the ancient Church the singing of the psalms was a very prominent part of worship, and that it was performed, not by distinct choirs, but by the whole congregation, and without musical accompaniment. "The only difficulty," says Bishop Dehon, in his fine sermon on psalmody, "is to conceive how, in the primitive psalmody, *as all are not singers*, the inconvenience of dissonance was avoided." Had the good Bishop ever heard a congregation chanting the psalms to the Gregorian tones, his difficulty would have been solved;—as he himself quotes from St. Chrysostom, "women and men, old men and children, differ in sex and age, but they differ not in the harmony (*musical unison*) of singing hymns, for the SPIRIT tempers all their voices together, making *one melody* of them all."

Both the facility with which the congregational singing of the psalms and canticles to plain chants, may be introduced, and the great advantages of its introduction, may be exemplified in the results of an experiment of this kind recently made. We do not know that we can here do better than to subjoin an extract from a letter, in which the experiment alluded to is described; and with that conclude this paper.

"Since our arrival, we have been attempting to teach the negroes on Mr. C's. plantation, to chant the canticles of the morning and evening service to the Gregorian tones. Very few of them, you know, can read, and hence very few can unite in this interesting and important part of our worship. The versicles, and short responses in the Litany and Ante-Communion, they soon learn by hearing them so frequently; and

they join in their use with great apparent fervour and interest; some have even learned in this way the canticles, or some of them; a few, I am told, can join in the sixth selection which is commonly read when service is held for them. You observe therefore, that in teaching them to chant, it is necessary to begin with teaching them the words, and this must be done orally, the instructor first repeating a verse or part of a verse, and the negroes repeating it after him. Mr. C. catechises the children on his plantation daily, and with the more advanced class of these we began, taking the *Benedictus*, as the shortest canticle in the morning service, and instead of one of the Gregorian tones, selected the air of a harmonized chant, for its greater animation. It was with some difficulty that the children, although accustomed to memorize, learned *exactly* the words of this short hymn. We alternated singing, and making them repeat the words after us, and by the time they knew the words they could sing the chant through by themselves, keeping time with perfect accuracy. The children themselves were delighted with their new musical acquisition, and you might hear them singing, "Blessed be the Lord God of Israel," about the settlement, from morning to night. The class of smaller children, caught it directly from hearing the rest sing it about the plantation, and we found even little things hardly four years old, too small to be catechised, able to sing it in their imperfect pronunciation.

It had taken the class a fortnight to learn the *Benedictus*, and we now began to teach them the *Venite*, to the eighth Gregorian tone; the class of younger children being admitted, to hear, and learn what they could. They learned this chant in a week, but not so correctly as the first. It is longer, the music graver, and the words perhaps were more artificially divided. Besides, the younger children, by joining in before they have learned either the words or tune, hurt the rest. We had taught the grown people once or twice, on Sundays; but they also learned of the children, and from this time both the chants were effectively sustained in the morning service held on Sundays in Mr. C's. Chapel. As we chanted them every night and morning at family prayers, the house-servants of course learned them directly. You must remember that we have not had the assistance of an instrument.

It is now about two months since we commenced, but the weather, and occasional absences for several days together, have caused very frequent interruptions in our teaching:—still, both children and adults have acquired enough to show the practicability of the thing, and that it may be carried out indefinitely. The chants which they have learned, are the *Benedictus*, *Venite*, *Benedicite*, *Bonum est*, *Miserere*, (the 51st psalm, 1, 3 and 9—12 verses,) and the *Deus Misereatur*. The children in attendance at Mr. C's. house, can also sing the *Gloria in excelsis*. Any one of the older children, being called upon, will set any of the chants, and either sing it through alone, or lead the rest. This they cannot yet do however with the *Deus Misereatur*, which the grown people again can scarcely be said to know, although many of them can sing it with the children. The children, from their eagerness, are apt to sing too fast, but when this is pointed out to them, they will correct themselves and keep beautifully accurate time. One little girl of nine years, who waits on Mrs. H., and has thus better opportunities than the

rest, sings all the chants above mentioned, with faultless accuracy of tune and time, and with a sweetness of intonation and simplicity of manner to draw tears from your eyes. When we are absent for a few days on an excursion, this little girl is sent to the negro settlement to be with her mother; and in the evening, I am told, the house where she is will be crowded with the grown people, assembled to make her sing to them and teach them the chants.

In singing the *Benedicite*, those who can read sing the first clause of each verse, and the rest join as a chorus in the invariable portion, "bless ye the Lord; praise Him and magnify Him for ever." At present we use this chant after the first lesson every Sunday morning. You observe that the chants which they have learned, form a complete *set* for both the morning and evening service; in addition to which, we have taught them a part of the 51st psalm (as proper for Lent) to the chant which you and I have so often heard to the same words at this holy season, in the Chapel of St. Paul's College. We sing it at family prayers, night and morning, and sometimes, when I close my eyes, and listen to the sweet voices of the negro children in those familiar intonations, I can easily imagine myself standing once more with you at the chancel rail, at matins; or, noons, or solemn compline.

The benefits of all this to the negroes you will appreciate without my pointing them out. To learn so much, at once of Scripture and of the Church service; to learn it in a way to imprint it indelibly on their memories, and to have it ever at hand for their instruction, warning, comfort, and devotional use; to get *such* a substitute for the religious songs which they are now accustomed to sing, the sentiment of which, so far as they have any sense at all, is rarely edifying, or even wholesome; to have a new and unfailing source of interest in our worship, and of attachment to the Church itself;—this, and much more, will readily occur to you. You will unite with me in hoping that we may yet see the same result realized through the introduction of the ancient "plain song" of the Church among the negroes at the south, which was accomplished in Chrysostom's time by the same simple means, that "some who cannot read a letter can say (or sing) David's psalms by heart."

March 20th, 1844.

FOR THE GOSPEL MESSENGER.

CONCLUSION OF A SERMON DELIVERED AT A RECENT ORDINATION.

We have now seen, my brethren, that Christ has appointed a ministry on earth, that he has distinguished it into three orders; and that he has assigned to the highest only, the power of ordaining others to this sacred office. The authority to administer confirmation also, to consecrate Churches, and in general, to govern the Church within his own Diocese has always been reserved to the Bishop. The powers committed to the Presbyter or Priest, are to preach, administer the sacraments, and under the direction of the Bishop in whose Diocese he is located, to take the pastoral charge of one or more congregations. The office of the Dea-

con is properly only to assist the Priest in the charge of the poor, in the performance of Divine worship, and the administration of the communion; in his absence to baptize infants, and to preach if he be specially licensed thereto by the Bishop. But owing to the paucity of Clergy among us, it has been found necessary often to give the Deacon the same pastoral charge, as the Priest. It is, however, never permitted to him to administer the communion, or to pronounce the absolution, or the authoritative benediction on the congregation. For the possession of these powers, he must wait, till having been examined and found worthy of a good degree, he shall have been admitted to the priesthood. He is then furnished with the authority of Christ, to admit men by baptism to His holy Church, to receive those thought worthy to the holy communion, to repel from it all scandalous and "notorious evil livers," and all who deny the true faith, to break the bread of life to the spiritually hungry, to teach the truths of the Gospel, and to pronounce a solemn benediction and absolution on all the truly penitent.

Such, my brethren, is the office to which my beloved brother and your minister is this day to be admitted. Surely I need say nothing more to persuade you of the necessity of this degree in the ministry. If it be of Christ's appointment, this is enough. I am persuaded, that you will now see the necessity of this order in the Church, since it is of Christ's institution, and since no part of Christ's Church Catholic, in any period of the world, has been without it. Nor need I go on to persuade you to esteem very highly in love, our young brother set over you in the Lord. Your warm and I believe unanimous attachment to his person, the eager attention with which you listen to the words of Divine truth as falling from his lips, and the fruits of his earnest exhortations and prayers, already evident among you, render all this superfluous. I should but offend his modesty, were I to speak of him, in words flowing warm from the depth of my heart. Suffice it to say, that you have been happy, eminently happy in your choice, and that he may well rejoice, that he is placed among a people, united among themselves, and bound to him by an unusual affection.

But my brethren, though all this is well, it is not enough. If he now comes to you with an authoritative message, you are bound to listen to him, as the messenger of heaven, you are bound to weigh well his public teachings and his private admonitions. You are bound to follow him in the way of faith and holiness. Let it not be said at the last day, that any of you have turned to him a deaf ear, or have listened in vain. In his preaching and pastoral care, you are admitted to high privileges. Let them not be lost to your souls' salvation. Remember, that for every sermon from his lips you must give account at the last day—that for every opportunity of joining in the worship of Almighty God under his direction, you will be accountable, that every sacrament which might have been received at his hands, but was despised or neglected, or unworthily and without faith received, will rise up in judgment against you.

And now my dearly beloved brother in the Lord, who are to be admitted to the holy priesthood, what shall I say to you, that has not often and with greater force than I can give it, occurred to your own solemn meditations? Joined to me by a unity of sentiment rare even in the

priesthood in this discordant and insubordinate age, agreeing as I believe most thoroughly in our theological doctrines and views of Church authority and order, concurring heartily in the necessity of prayer, and fasting, and piety, and boldness, and energy, and zeal in the preparation for and discharge of our holy office, how could I but rejoice, that such an one should be my nearest neighbor in the ministry? How could I but thank God for the prospect that the piety and zeal, and winning persuasion of your venerated and now sainted father would be revived in the son? And how can I now do better, than to commend to your imitation his soundness of doctrine, equally removed from the soul destroying errors of Rome on the one hand, and from the novelties, and excentricities, and heresies of the multiform sects arising from Geneva on the other? How can I do better, than commend to you the recollection of his calmness, and dignity, and prudence, and zeal, and steadfastness? My brother, you are now to be admitted to a good degree in the Church of Christ. I trust and believe, it has not been without the preparation of much study, and prayer, and fasting, and self-examination. And I trust and believe that you will never spare yourself in the great work set before you—that you will suffer no soul to perish under your care for any want of faithfulness or diligence on your part. It is an awful and astounding thought, that eternal results hang upon our words and actions, that immortal souls may be saved by our earnestness, and tenderness, and prayers and tears, or lost by our negligence and remissness—that even a word of ours, may be sent home to the heart of the sinner by Divine grace, and made the means of awakening him to God, or that a single unconsidered and thoughtless expression may be suffered to harden him in his sin, and lead to the destruction of his soul. How necessary, then is unceasing watchfulness, how necessary fervent prayer for the aid of the Holy Ghost that we may not err on the one side or the other! To that blessed Spirit and His effectual aid I commend you and the great work before you. May his benign influences never be wanting to you and your work! And may you and I and all the priests of Christ's holy Church, at the last day be able to present ourselves before him, and say behold Lord here am I and the spiritual children, whom Thou hast given me, the multitudes whom Thou hast called to repentance, and faith, and prayer, and the sacraments, and through them to eternal life by our means.

NOTICES OF NEW PUBLICATIONS.

The Sword of the Lord in the Land, and Proud Boasting our Besetting Sin as a Nation: Two Sermons preached in Christ Church and St. John's, Savannah, on the 2d and 3d Sundays in Lent, in connexion with the Awful Catastrophe on board the Princeton. By the Rt. Rev. Stephen Elliott, Jr. D. D. Published at the Request of the Vestry of St. John's. 1844.—We have here faithful, most impressive pastoral warning “very necessary for these times,” and so generally applicable that it might usefully be proclaimed from every pulpit in the land.” Israel, (said Isaiah i. 4, long ago,) doth not know,” that is, recognize God, duty, and dan-

ger, "my people doth not consider" the privileged nation is unmindful of God's mercies and favors; of his promises, and threats, and judgments. "Ah sinful nation, a people laden with iniquity, a seed of evil doers," that is generation after generation are guilty of the same omissions and transgressions—"children that are corrupters"—they who have influence, counsel, and compel, and guide to sin:—"they have provoked the holy one of Israel unto anger," as his sore judgments testify. "Why should ye be stricken any more"—repeated manifestations of the displeasure of God have failed to produce their most kindly designed effect—"ye will revolt more and more," the whole head is sick," the corruption begins with the head, with those in authority, and descends "to the sole of the foot," to the undistinguished multitude"—"the whole heart is faint"—the pious feeling of the land is depressed, discouraged, fearful, "lest the Lord withdraw his Church from the people who turn their backs upon it—and abandon them for ever. The question is submitted: Is the picture, the lament, the implied remonstrance of Isaiah more applicable to his people, than it is to the people of these United States? We think the worthy Bishop has proved the contrary, in these discourses. He has marked many sins generally prevalent among us, and in particular that "proud boasting," indicative of self-dependance—of renunciation (not of "the flesh," as we say we do in baptism,) of God our protector, our benefactor, and our hope, and he has also marked the dispensations of providence, in particular, three very remarkable ones, which testify that we have incurred the displeasure of God, and testify also that there are certain sins respecting which by punishments corresponding to them our infinitely wise teacher and monitor, designs especially to warn us. It is admitted, that to undertake to interpret providence is to tread on delicate ground, and to allow perhaps too much scope to the imagination, and to personal and local feeling. But it cannot be questioned, that there is a ministry of *nature* as well as of *Revelation*, and that God does instruct men, as by his word, so by his providence. In these discourses we have an illustration of this important truth. We quote some of its important statements and timely reflections, and admonitions, and regret we cannot find room in our pages for more and longer extracts:

"Three times hath the sword of the Lord descended upon the highest places of power, and each time under circumstances so peculiar, yet teaching so precisely the same lesson, that the nation must be judicially blind, if it read not the meaning of this awful handwriting! These visitations have not been lessons for individuals; they are lessons for a nation, and should be interpreted *for the understanding of a nation*; else will the next handwriting be not against the rulers of the land, but against the people; not against the Governors, but against the Government; be "*Mene, Mene*, God hath numbered thy kingdom, and finished it." Dan. v. 26. Every time that the sword of the Lord hath fallen, hath it taught, as I said just now, the same lesson, yet, under a varying aspect, the lesson which the Psalmist hath pressed upon our notice: "*It is better to trust in the Lord, than to put confidence in man.*" Ps. cxviii. 8. Each noble head, as it bowed beneath the glittering sword of the Lord, was made to speak this language to the nation. It was first spoken from amidst the peaceful halls of legislation; then it rose above the shouts

which glorified man upon our country's first battle field ; it hath come to us but yesterday in the awful discomfiture of man's vain attempt to rest the defence of his country upon any other arm than that of God !"

* * "In the midst of their triumph, at the very moment when they had placed the man of their choice in his place of power, He came, with his sword in his red right hand, and taught the solemn lesson : '*It is better to trust in the Lord, than to put confidence in man :*'" * *

"But this was not enough ! We had not yet learned the lesson that God is a jealous God ; that the God of battles will not give his glory to another ; that the monuments which a Christian people is to erect, must be monuments to God, and not to man !" * * "What an awful manifestation of the value which God set upon man was the death of Legare ; of the value which he intended that the nation should set upon man ! In that vast assemblage nothing spoke of death save the marble that they were consecrating ; and the voices of life that echoed around it, drowned for the time its utterance. But, in this world, death overcomes life." * *

"It is not a year since the sword of the Lord struck Legare from the Chair of State, and that same sword—that unquiet sword, unquiet because of our hardness of heart—hath struck another gifted man from the very same place of power. Is not this a verification of the truth just uttered ? and what an awful verification ! Struck not only him, but his gifted colleague, and the honored companions of their hour of exultation ! 'O thou sword of the Lord, how long will it be ere thou be quiet ?' Another lesson for the nation ! Another repetition of the same truth : '*It is better to trust in the Lord, than to put confidence in man.*' Oh God ! how terribly hast thou spoken ! Spoken again too, as if in mockery of man, in the very moment of his festivity and boasting ! Oh man ! can anything be more clear than the meaning of God ? Had he written it in letters of fire upon the blue vault of Heaven, could it have told you more plainly not to trust in an ARM OF FLESH ! What more could he do, to impress this upon you, than to make the very engine of destruction, which thou proudly boastedst was to change the whole face of war, and make thy country impregnable, the instrument of the annihilation of the civil arm of the commonwealth !" * *

"Violated Sabbaths, angry passions, fierce contentions, blood meeting blood, words of blasphemy, nights of revelry, are not the spells that will charm back the sword of the Lord into its scabbard ! Take those same Sabbaths, and hallow them to the Lord ; subdue those angry passions beneath the influence of God's Holy Spirit ; change those fierce contentions, into contentions for the glory of God ; let the blood which meeteth blood, be the blood of Calvary washing you who have resisted, if needs be, even unto blood ; turn your words of blasphemy into songs of melody ; and instead of the chaste moon and the glittering stars being frightened from their propriety by the screams and yells of an infuriated people, let the atmosphere be redolent with the incense of prayer ; and instantly will that sword obey the incantations of God's people, and rest, and be still !" * *

"If we believe the Bible, and the great mass of the people throughout this land professes to believe it, we can resort to it and see, as in a mirror, the sins which most provoked the wrath of Jehovah ; and, in his punishment of those sins, read the fate which awaits us, if we indulge ourselves in

them. God's ways are without repentance, and the sins which he hated then, he hates now; and the sins which he punished then, will he punish now." * * "Everywhere throughout the Old Testament, is this sin of putting *confidence in flesh*, in *our own arm*, in *horses and chariots*, instead of trusting in the *arm of the Lord*, visited with the uniform, unvarying displeasure of Jehovah. '*The Lord thy God is a jealous God*,' is written upon every event of that most awful record of God's dealings with his creatures!" * * "It is not in this God of Israel that we put our trust. It is not in this Redeemer that we rest as our strong tower and house of defence. It is not in the lofty morality of Jesus that we look for our success. It is not in the ameliorations of Christianity that we triumph and exult. No. Our idols are our political institutions; our oracles are our frail, short-sighted fellow-creatures; our tower of strength is our numbers; our shield is the immensity of our domain, and the vastness of our resources; our rule of life is a tyrannous public opinion. Every day is the ear of God vexed with the arrogance of our mouths, with our exceeding proud talk. Let what may be the subject, it ends in *self-glorification*!"

Here is a valuable hint: "In what has our haughty maintenance of the freedom of opinion terminated? In every man's being afraid of having any opinion of his own, so that virtue and vice, justice and injustice, morality and immorality, stand upon the same platform, and are covered over with the same mantle; and that, not a mantle of charity, but of fear."

But there are no remarks in these discourses, which we deem so necessary, and useful, and appropriate to the station of the right reverend author, and entitled to the consideration of Christians, both Churchmen and others, as the following: "All the positive institutions of religion are beginning to be sneered at. The *Sabbaths are polluted*, because man thinks one day as good as another, although God has directly commanded its being hallowed, and reckoned it among the chief sins of Israel, as ye have heard read in the Scriptures this day, that they were not kept sacred. The *ministry is degraded*, because man thinks one religious person is as good as another, although God has distinctly set apart an order of men for that vocation, with whom he promised always to be, to the end of the world, and grievously punished those who assumed its functions, under that dispensation where immediate rewards and punishments testified his approbation or disapprobation. The *sacraments are despised*, thousands going to their graves without baptism, or the sacrament of the supper, because man thinks faith in the heart is all that is necessary, although Christ has said: 'Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' John iii. 5, and, 'Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.' John vi. 53. And, from the positive institutions of the Bible, be assured we shall very soon pass over to the moral precepts;—nay, have we not already assaulted them?"

There is only one part of a sentence which is not as lucid as the rest of the admired work before us, or at least we do not apprehend it: "their (men's) pertinacious assertion of man's free agency." It *cannot* be intended to question the free agency of man, but may it not be so understood?

We trust our quotations will induce our readers to inquire for, and to study, and to follow out the teachings of these two valuable Sermons.

The Bible : with Commentaries by Patrick, Lowth, Arnald, Whitby, and Lowman. Nos. 1, 2, 3, and 4. Carey and Hart.—One of the most gratifying evidences of the increasing interest felt for religion, and an acknowledgment, at least, of the necessity of becoming acquainted with the sacred and inspired writings, are the numerous editions of the Bible, sent out by different publishers. Among them we may mention, as particularly worthy of general patronage, the edition with commentaries by several distinguished divines and biblical scholars, of which three numbers are already issued. The remainder will follow with the punctuality so generally observed by its enterprising publishers, Messrs. Carey & Hart. After the recommendations of so many clerical gentlemen in its favor, it would be superfluous, in us of the laity, to pretend to speak of the merits of this edition. We may mention, however, that although the commentators all belong to the Episcopal Church, and must be supposed to advance some doctrinal views which will not be responded to by readers and students of other denominations, yet, with few exceptions, the spirit and scope of the whole are such as to elucidate that which is obscure, and place the great body of God's oracles in such a light as to meet with the general acceptance, and to minister to the instruction of all searches after truth,—whether they be theological students or studious Christians. One of our best biblical scholars, and zealous and eloquent divines, while expressing his dissent from many things said by "those learned expositors of the word of God," gives utterance, in very emphatic terms, to his own high opinion of the entire work, by saying : "It has been my constant companion in studying the Scriptures, for nearly twenty years, and the well worn condition of its several volumes show how often they have been handled."

The work is pronounced to be equal, if not superior, to the English edition ; it is to be completed in *sixty numbers*, at twenty-five cents each. The text, in this edition, is printed at the head of each page, thus adapting it to general use, both in the family and in the closet.—*Col. Herald.*

☞ Subscriptions will be received by A. E. Miller, No. 4 Broad st.

SELECTIONS.

SHORT EXTRACTS.

"The Tree of *Knowledge* became the Tree of *Death* to us ; and the Tree of *Life* is now become an *Apple of Contention*.—*Jer. Taylor on the Lord's Supper.*

"I have always thought that if in early life a Clergyman discovers an indifference to the pursuits of his calling, and a coldness in the discharge of the work in which he has engaged, that middle life will find him in a state of moral decrepitude, and an advanced age in a complete and confirmed religious palsy."

“To produce peace with others, we must be strictly attached to *our own principles*, persevering in the inculcation of them, and never sacrificing them to please those who (experience teaches us,) will make no sacrifices to please us.”

“No Clergyman can be very successful, who does not form an intimate fire-side acquaintance with his parishioners. It is from frequent visits to the houses of his members that he secures a place in their affections. By communicating to him their troubles, and receiving his advice, a confidence in his friendship is produced, which a Sabbath interview cannot effect.”

“The Almighty appoints his own ordinances, and it is our duty to comply with them, but I am not obliged to believe that *he* is tied down, and confined exclusively to those rules which are given for our observance. Paul was converted in a miraculous manner; but you cannot, I think, show me, where he is represented as regenerated and his sins washed away, prior to his baptism. ‘If we rob the ordinance of its spiritual influence, we render it a mere ceremony.’ Would the Saviour and his Apostles have laid such an unbounded stress upon a mere ceremony? Would Saul, after his conversion, have been referred by Christ himself to Ananias, for the performance of a mere ceremony? Would Ananias have said ‘arise and be baptised, and wash away thy sins,’ if baptism had been a mere ceremony? Would he have enjoined the Sacrament of baptism upon Saul, if his sins had been washed away at any preceding period?”

“Those who believe in reprobation are welcome to all the gloomy horrors inseparable from the doctrine. For my own part I do not believe one word of it, neither do I think I ever can while I retain my senses. When God tells me that he delights not in the death of the wicked, why should I not believe my Maker? When he tells me that the Saviour is the propitiation for the sins of the whole world, why should I discredit the assertion? When he says, that we will not come unto him, that we may have life, why should I endeavor to exonerate the offender, by saying that he cannot go, and charge the fault to my Heavenly Father? With my latest voice I hope to proclaim the riches of redeeming grace, and to assert in my last moments that ‘God is love.’
—Bishop R. C. Moore.

CHURCH DIFFERENCES.

From a Charge of Archdeacon Thorp.

“Public controversies are out of place in the parish pulpit. Nothing is easier as every one must know, than violent denunciations of controversial opponents, or vague declamation on topics of public excitement. It is like the art of the actor or the mountebank, who sets up a man of straw, and covers him with tinsel trappings, and makes him look grim and terrible, that he may win applause from gaping rustics by slaying him with his wooden sword. But to preach the plain, simple, intelligible teaching of the Church, in exposition of the practical truths which concern a man’s own salvation, requires much previous training, knowledge, patience, charity, which compound the character of the ordained

teacher, rightly dividing the word of truth. These are the genuine and proof armor of the Christian soldier, in the use of which he practises himself in unobtrusive exercise in the time of peace, that he may be prepared to fight his Master's battles when summoned by just authority into the field. It has pained me to hear, as travellers' news reported at a distance, of the doors of Churches being placarded with notices of sermons to be preached against certain assumed heresies; these being distinguished by names which, to say nothing of the ignorance and want of charity involved in the use of them, are especially objectionable as tending more than any thing else to keep alive the present dissensions in the Church. Any child can shout a by-word; it is not every Clergyman that can prove the application so made of it to be founded in truth, or consistent with brotherly love, or Christian temper. I would invite your attention to the indignant remonstrance against these unqualified and unauthorised denunciations of one portion of the Clergy by another, made very lately in Parliament by an eminent prelate, one of the metropolitans of the sister Church in Ireland,* in which he points out the sin and effrontery of charging the fearful crime of heresy upon brethren, before they have been condemned, or even tried, by the due forms and just authority of the Church. "Who art thou that judgest another" is the ready answer to such as thus assume to their own persons the Church's judicial functions; if it were not notorious that this practice is generally found among persons of shallow mind and superficial acquirements, driven to this resource by lack of more solid stores to feed the appetite of their hearers. I speak with the more undisguised freedom, because I do not know where, or whether any where, in this district, these remarks apply, and am not careful to inquire. Indeed, I am satisfied that the Clergy of this Archdeaconry have no occasion, if they could reconcile it to their feelings as Churchmen and gentlemen, to resort to a method of procuring congregations so opposed to the quietness they aim at, and to the Canon which forbids such pulpit disputations. Do I, then, desire to leave unreprieved those pernicious heresies or unsound doctrines, which at all times there is danger of letting in upon the Church, and which it is the Bishop's business, and under him, that of the Parochial Clergy, with all diligence to banish and drive away? God forbid! But we shall do this far more effectually, and more to the edifying of our hearers, and in harmony with the discipline of the Church, as well as with the teaching of each other, if we are at the pains to teach truth, rather than censure error; to shew what is true, rather than what is not so; to lay before our flocks the elementary teaching of the Church, without any personal reference to those that teach it differently; and in this way I cannot but think we shall be likely to edify also ourselves, considering how scanty and superficial, not to say erroneous, as to the elementary principles of our faith, has been the education of the Clergy for some generations; and assuredly much more to the edifying of our flocks, who do not want, unless where we or others have created in them a morbid and distempered appetite to be pampered and inflamed with such frothy and savoury delicacies, but rather to be fed with the simple elements of the unadulterated word of God, which is able to nourish and save their souls."

* Dr. Whately Archbishop of Dublin, E. T. C.

POETRY.

FOR THE GOSPEL MESSENGER

THE VOICE OF THE LORD IS UPON THE WATERS.

PSALM XXIX. 3.

Upon the troubl'd waters, when they lash the foundering bark
On the far, lone, and dreary sea, when all around is dark;
Thy dreadful voice Jehovah;—then is heard upon the sea,
And feeling now our utter need, we flee, O Lord, to thee.

When dashing from the lofty rocks, and jagged mountains round,
The Cataract with awful roar, among the hills resound;
We can again thy accents hear upon its waters wild,
"Know thou my power, thy nothingness—poor weak and earth-born child!"

From the bright waters of the stream that glides along, so fair,
It falls in softer, sweeter sounds upon the list'ning ear—
Speaking of Peace and Happiness, in those far distant bowers,
Where flourishes the Tree of Life, and bright perennial flowers.

And on the calm and placid Lake, that scarce a ripple moves,
It whispers in a "still small voice" to the weary heart, that loves;
That, far beyond the bright blue sky, there is a heaven of rest,
For those who, having much endured—are number'd with the blest.

C. G. P

THE SEVENTH DAY.

Sabbath of the Saints of old,
Day of mysteries manifold,
By the great Creator blest,
Type of His eternal rest;
I with thoughts of Thee would seek,
To sanctify the closing week.

Resting from His work, the Lord
Spake to-day the hallowing word;
And, His wondrous labors done,
Now the everlasting Son,
Gave to heaven and earth the sign
Of a wonder more divine.

Resting from His work, to-day
In the tomb the Saviour lay,
His sacred form from head to feet
Swathèd in the winding-sheet,
Lying on the rock alone,
Hid beneath the sealèd stone.

All that seventh day long, I ween,
Mournful watch'd the Magdalene,
Rising early, resting late,
By the sepulchre to wait,
In the holy garden glade,
Where her buried Lord was laid.

So as closed the Sabbath night,
In Goshen watch'd the Israelite,
Staff in hand, in pilgrim guise,
By the slaughter'd sacrifice,
Waiting till the midnight cry
Signal gave that God was nigh.

So with thee till life shall end,
I would solemn vigil spend ;
Let me hew Thee, Lord, a shrine,
In this rocky heart of mine,
Where in pure embalmèd cell,
None but Thou mayst ever dwell.

Myrrh and spices I will bring,
My poor affection's offering,
Close the door from sight and sound,
Of the busy world around,
And in patient watch remain,
Till my Lord appear again.

Still with Thee their Sabbath keep,
They who 'neath the altar sleep ;
Scarce a day perchance doth seem,
The time of their embodied dream,
'Twixt their rest from labors past,
And their waking at the last.

Then the new creation done,
Shall be Thy endless rest begun ;
Jesu, keep me safe from sin,
That I with them may enter in,
And, danger past and toil at end,
To thy resting-place ascend.

[From Hymns towards a Holy Week, by Rev. Thomas Whytehead, M. A.]

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture at St. Stephen's Chapel.—That for April, was by the Minister of the said Chapel, (Rev. T. C. Dupont.) His subject was the obligation of prayer for Missions, and the necessity of it to their success in particular, that prayer and corresponding measures should be taken for the increase of Ministers. The very suitable texts was "The harvest is plenteous, and the laborers are few—pray ye therefore, &c." The amount collected was \$19.

Journal of the Bishop of the Diocese of South-Carolina—Extracts from the same.—February 2d, "Festival of the Presentation," at Summerville, I read (there was a very small congregation,) "Morning Prayer," the Ante-Communion, and from "Companion for the Festivals and Fasts," the instruction for the festival of this day.

4th, Septuagesima Sunday, at Aiken, I officiated, morning in the desk, chancel, and pulpit ; and in the evening after prayers, lectured on the Prayer-book.

10th, Saturday, at St. John's, Hampstead, read "Morning Prayer."

11th, Sexagesima Sunday, at St. Peter's, my discourse was explanatory of the office for Confirmation, and I administered the rite to one person of color.

17th, 19th, 20th, 21st, 22d, attended the annual meeting of the Convention.

20th, presided at a meeting of members in Charleston of the "Domestic and Foreign Missionary Society of the Protestant Episcopal

Church," when the Secretaries made a statement of its condition, and a collection was made for its relief.

Feb. 21st, Ash-Wednesday, addressed a "Circular" to the Clergy recommending a Sermon, and collection on "Palm Sunday," or some other Sunday soon after—the undesignated amount collected to be divided in three equal parts, for Diocesan, Domestic, and Foreign Missions.

March 1st, a Candidate for the order of Priesthood was examined—the Presbyters assisting, were Rev. M. H. Lance, and Rev. C. Wallace.

2d, "the form of Consecration" was used for "St. Stephen's Chapel, Pineville," the Rev. Messrs. Lance, Wallace and Dehon assisting. I preached.

3d, Second Sunday in Lent, "one of the stated days for Ordination—Rev. Wm. Dehon, Minister of St. Stephen's Parish, and the Churches at Black Oak, and the Rocks in St. John's Parish, Berkley, was admitted to the Holy Order of Priests; "Morning Prayer" by the Minister of Prince Frederick's, and the Sermon by the Rector of St. John's, Berkley—at half past three read "Evening Prayer."

4th, Monday, at the Church in the upper part of St. John's, Berkley, near the Rocks, I consecrated it under the title of "the Church of the Epiphany," and preached. At night, at Mr. Maham Palmer's, read "Evening Prayer," and addressed and catechised his black people.

18th, a Candidate for Holy Orders had his second examination, four of the Presbyters assisting at it.

19th, the Rev. Jedediah Huntington was this day received by me into this Diocese, as one of its Clergy, having presented the proper testimonial from the Bishop of Vermont, under whose jurisdiction he had been; notice of his being received was given to his former Diocesan.

April 1st, Monday before Easter, addressed a "Circular" to the members of our Church in and near Charleston, on the reverence due to the "Passion Week," and in particular to the Thursday and Friday in it. Same date, at night, presided at the quarterly meeting of the Board of Trustees of our "Advancement" Society.

2d, the Rev. Henry Elwell's testimonial of dismissal from the Diocese of Florida, was this day presented to me, and having "been accepted," notice of his being "received" into this Diocese was given to "the Standing Committee of Florida."

10th, at the plantation of the estate of Mrs. Laurens, in St. John's Parish, Berkley, after "Evening Prayer" by the Rector, (Rev. C. Wallace,) I administered Confirmation to 11 persons blacks, and made an Address.

14th, first Sunday after Easter, at St. Michael's read "Evening Prayer" and preached.

15th, Monday, at Wilton, "Evening Prayer" by the Minister, Lessons read by the Rector of the Church on Edisto Island, I administered Confirmation to 8 persons of color, and made an address to them.

16th, same Church, after "Morning Prayer" by the Minister, I preached. At night, in St. Bartholomew's Parish, at Mr. Prentiss' plantation, after "Evening Prayer" by the Minister of Christ Church, Wilton, I addressed the black people.

April 17th, at Edmonsbury Chapel, St. Bartholomew's, after "Morning Prayer" by Rev. E. Walker, and the Lessons by Rev. A. Fowler, administered Confirmation to 3 persons, made an address and preached. At night, in Prince William's Parish, at the plantation of Rev. S. Elliott, after "Evening Prayer," I administered Confirmation to three of his servants, and made an address.

18th, at same place, read "Evening Prayer," Rev. Mr. Elliot addressed the blacks.

19th, at Sheldon Church, Prince William's Parish, after "Morning Prayer" by the Rector, I preached.

20th, at Grahamville, St. Luke's Parish, after "Morning Prayer" by the Rector, (Rev. E. Reed,) I preached.

21st, 2d Sunday after Easter, at St. Luke's Parish Church, read "Morning Prayer," preached, and administered Confirmation to 2 persons, and the Lord's Supper to several. At night, at the plantation of Mrs. John Heyward, read "Evening Prayer," preached to, and catechised her servants.

22d, at Grahamville, "Morning Prayer" by the Rector, I baptised an infant, the Rector being one of the sponsors, confirmed 5 persons, and made an address.

23d, at the plantation of Mrs. W. M. Smith, in St. Bartholomew's Parish, after "Evening Prayer," I preached to, and catechised the black people.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The "Spirit of Missions" for April, has less of the correspondence of the Missionaries than usual, but it has several articles of interest and value from the annals of the Diocese of Pennsylvania, we quote: "It has been more than two hundred years since the first settlement of Pennsylvania. The first European settlers of the soil, of whom we have any historical account, were the Swedes. A colony of these arrived on the western shore of the Delaware as early as A. D. 1636." * * "This was the origin of the Church in Pennsylvania, it having been nearly fifty years after the settlement of the State by the Swedes that Penn came over with his English colony. Those who came with Penn were chiefly Quakers: but the Swedes were Churchmen, and their ministers those who had received their authority to preach, and to administer the sacraments from Bishops of the Apostolic succession. It is well understood that the Swedes have a valid Episcopacy, and that their designation as a *Lutheran* Church assimilates them, not the Church Government which the great German Reformer adopted, but to the *doctrines* which he embraced. In laying aside *Romish errors* they retained *Apostolic Government.*" From an Essay by the "acting Editor," these valuable suggestions "*plant the Church*" in its *spiritual completeness*—*build up the Church*, upon its sacraments and catechetical teaching—the Church of England "*wisely anticipating the time when she must 'lengthen her cords and strengthen her stakes,' she prepares early for such enlargement; calls upon her sons to make provision for it, in order that with the future needs of her people, may come forth from the Church's store-house, as demanded, 'sites for Churches;' 'burial grounds;' 'glebe farms,' or other adequate provision for the mainte-*

nance of God's house and service ; and further, with a view to the encouragement of such pious offerings on the part of Churchmen, as well as to secure them permanently to the Church, we find everywhere arising in her Colonies, Official Trusts, either in the Bishop for the time being, or in some other Ecclesiastical person or body, as Perpetual Trustee of all such grants. Now, in this action it may be observed, the Church of England is but applying to her Colonies the same wise foresight heretofore exercised in her own land—she is but repeating in the 19th century the lessons of the 11th and 12th—when those foundations were laid in her then thinly peopled Island, on which have since been built provision for a densely peopled one—and been the means under God of making her both strong *at home*, in an adequate provision of schools and ministerial support—and *abroad*, a blessing to Christendom, by her wide and liberal support of Missions." * * "The adoption of the Collegiate in contradistinction to the solitary plan of Missionary labor. That is to say, instead of sending forth the Missionary alone to his labor, and therefore uncheered by sympathy—unsupported by counsel,—the Church of England seeks to provide him with all those aids and securities that arise from combined action." The amount reported is for Domestic Missions \$5,065—from South-Carolina \$586 ; for Foreign \$4,896—from South-Carolina \$212.

Two Facts for Christians.—There is not in all the New Testament, a single instance of any person having preached without having been previously ordained ; or, in other words, there is not the slightest sanction in the word of God, for lay preaching. This is fact the first. Fact the second is this, that there is not a single instance to be found in the New Testament of a believer or Christian who was not in outward and in visible communion with the Christian brotherhood, the Church. 'The Lord added to the Church daily such as should be saved ;' that is, such as should be saved the Lord added to the Church, the means appointed by Him for salvation. Has he appointed any other means ?—*Standard*.

Facts—Charity.—Beginning with our own Church—we find the number of its communicants, given in the Spirit of Missions, to be 60,000 ; and the amount expended for Foreign and Domestic Missions, to be \$80,000 per annum. This gives a proportion of a little more than one dollar and a quarter a year for each communicant ; or about two cents and a half per week. The Presbyterian (Old School,) Church, contains, according to the last report of their Missionary Society, 170,000 communicants, and contributes about \$80,000 to Missionary purposes. This makes an average for each communicant of about fifty cents a year ; or *one cent* a week. The Baptist Church, according to the Baptist Almanac and Register for 1844—numbers 600,000 communicants—and contributes about \$100,000 per annum for Missionary purposes. This gives an average for each communicant of a little over *sixteen cents* a year ; or *one-third* of a cent a week. The Methodist Church, according to the last Reports of Annual Conferences, numbers upwards of *one million* of communicants ; and contributes about \$150,000 per annum for Missionary purposes : which gives an average of about *thirteen cents* a year ; or *one quarter* of a cent a week for each communicant ! Two

thoughts have been impressed upon my mind with great force, by the consideration of these startling facts. One is the decidedly superior Missionary character of the Episcopal Church. It is no cause for exultation indeed, to find, that every thing told, our Missionary zeal exhausts itself in an average of *two cents and a half* a week for each communicant! But when it is so often cast up as a reproach that our Church is behind the age in this respect, and almost destitute of the Missionary spirit, it is pleasant to find that in spite of the *deadening influence* of her *forms*, and the *incompatibly* of her traduced *ceremonials* with the *existence of vital religion*, she is actually, in proportion to her members, doing for the great work of Missions, *more than twice as much* as any religious denomination in the land! The other thoughts is this: If what we have spoken of, is really the measure of Christian zeal in this work, when may we look for the world's conversion?—*Episcopal Recorder*.

Liberality of Episcopalians in Virginia, and the returns made them by other Denominations.—I have noticed in various parts of this Diocese, and also in some others, that whenever a Church was to be built, or money wanted for any other object, that Episcopalians were always called upon and expected to contribute the larger part of it—sometimes nearly all. And scarcely would the building be completed, certainly not occupied a twelve month, before they would commence *preaching against, or abusing the Episcopalians!* Not merely an occasional sermon either, I have known a regular systematic effort to be continued for some years to break down the Episcopal Church in the same neighborhood! *every possible objection* they could think of, urged against it—and always that species of demagogueism which takes advantage of the ignorant, practised! Many of them seem to me, sir, to think that they have a delegated authority from Heaven to take advantage of the prejudices of the populace, and use the same means to destroy the Episcopal Church, which has heretofore destroyed so many good governments, and will eventually (I have no doubt) destroy the government of this country. I have known, sir, the minister of a congregation to preach month after month, against a neighboring Church, carry the Prayer-book with him to neighboring Churches, and there attempt to *expose* it and the *Church that use it!*—his people at the same time laboring to dissuade others from going to the Episcopal Church, by jeering them with a *love* and *obsequiousness* to the *rich*—dwelling on the *formality*, and the *pride*, and the *coldness*, and every thing else they thought would influence the minds of such. They were active also in circulating several slanders about the minister of the same Church, which they themselves acknowledged afterwards that they did not believe! and yet this same people undertook to build a new Church, and went to this same congregation, and gave them to understand that they must depend on them for the greater part of the money to build it! And did they succeed?—aye, at a time too, when the Episcopalians were unable to sustain their own institutions, and actually permitted several missionaries to turn to teaching school for their daily bread! I, sir, love charity and alms-giving, I love to see the different denominations friendly and disposed to aid each other, but I do not see what right the different sects who have

broken off from the Episcopal Church, have, to expect of us to build up their institutions? We can not on principle do it. We ought to attend to our own institutions—our Missionary Society is almost in a state of bankruptcy—many of our Churches almost uninhabitable—and ministers not a few, compelled to teach school or unite some secular employment with their avocation, to get bread.—*Southern Churchman.*

Excitement.—"Christ is not formed in man by *hearing* only—and indeed if pulpit eloquence is valued for itself, as it is sometimes wont to be, Church going is no better than going to a theatre, and in its effects possibly worse, for the man is deceived thereby, he thinks that he has done a religious work when he has not, and taking himself to be benefited in proportion as he has been excited, he is disappointed if the same thing does not occur continually; and this begets a love of wandering from preacher to preacher, under a pretence of seeking a sounder doctrine, but in truth only for more excitement. * * Some are accusing their neighbors for want of zeal, when they should be inquiring if their own zeal is according to knowledge.

P. E. SOCIETY FOR THE ADVANCEMENT OF CHRISTIANITY IN SOUTH-CAROLINA.

The Treasurer acknowledges from a lady who has often contributed, a donation of \$10.

CALENDAR FOR MAY.

- | | |
|---|---|
| 1. <i>St. Philip and St. James the Apostle.</i> | 26. <i>Whit-Sunday.</i> |
| 5. <i>Fourth Sunday after Easter.</i> | 27. <i>Monday in Whitsun week.</i> |
| 12. <i>Fifth Sunday after Easter.</i> | 28. <i>Tuesday in Whitsun week. General</i> |
| 13. } <i>Rogation days.</i> | Meeting of the P. E. Sunday Schools. |
| 14. } | in Charleston. |
| 15. <i>Pinckney Lecture.</i> | 29. } |
| 16. <i>The Ascension of our Lord Jesus Christ</i> | 31. } <i>Ember-days.</i> |
| 19. <i>Sunday after Ascension.</i> | |

ERRATA.

In the *March No.* page 377, line 9, for priests, read *fruits*.

In the *April No.* page 4, line 5, for rising, read *rung*.

" 6, " 30, for Here, read *Hence*.

" 6, " 34, for process, read *profess*.

In the Sermon on *Systematic Charity*, at the commencement of the present No., there are several inaccuracies, which the reader will easily distinguish, but we call his attention particularly to the following:—

Page 35, line 29, for principles, read *privileges*.

" 36, " 4, for prosecuted, read *persecuted*.

" 38, " 1, for more than wealthy, read *more wealthy*.

" 38, " 2 in note, insert *when* before *we*.

" " 10 in note, insert *leave* before *thy*.

" 40, " 33, for require, read *inquire*.

" 41, " 14, for few, read *Jew*.

" 42, " 6, in note, insert *we* before *bidden*.

" 43, " 26, insert *we are* before *thus*.

" 44, " 9 from foot, for might, read *weight*.

EPISCOPAL DIOCESAN SCHOOL.

The SCHOOL founded by our Convention, will be opened after the Easter vacation, on Wednesday 3d of May. Application for admission to be made at the School Meeting-street, opposite to the Charleston Hotel, to the Bishop, or to any other of the Committee.

Right Rev C. E. GADSDEN, D. D., Chairman.

Rev. CHRISTIAN HANCKEL,
" T. J. YOUNG,
" C. WALLACE.
" PAUL TRAPIER,

Dr. J. M. CAMPBELL,
C. G. MEMMINGER,
JAMES H. LADSON,
EDWARD M'CRADY,

BOOKS JUST RECEIVED.

Notes on the Episcopal Polity of the Holy Catholic Church, with some account of the Development of Modern Religious Systems; by Thomas W. Marshall, B. A. Edited by the Rev. Jonathan M. Wainwright, D.D., 1 vol 12mo. Price \$1 25.

Sermons, bearing on subjects of the day; by John Henry Newman, B. D., 1 vol. 12mo. Price \$1 25.

Bradley's Sermons, preached at Glasbury, Brecknockshire, and in St. James' Chapel, Clapham, Surrey. 1st American from the 7th English Edition. Price \$1 25.

Posthumous Sermons, by the Rev. Henry Blunt, A. M., late Rector of Streatham. 1st American Edition. Price 62½.

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April 1

A. E. MILLER.

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April 1

A. E. MILLER, No. 4 Broad-st.

NEW BOOKS.

Cotterill's Family Prayers, chiefly derived from the language of Scriptures, and the Liturgy of the Church of England. Carefully revised by W. W. SPEAR, Rector of St. Luke's, Philadelphia, late of St. Michael's, Charleston.

Jackson, Sanderson and Cosin, on the Church. Edited with introductory remarks, by Wm. Goode, M. A.

Village Dialogues, between Farmer Littleworth, Thos. Newman, Rev Mr. Lovegood and others. By Rev. Rowland Hill, A. M.; from the 1st London edition, in 2 volumes.

The School Girl in France; containing a variety of interesting Stories.

Thoughts on Peace, for the Christian Sufferer.

Thoughts on Immersion; or the modes of Administering the Holy Sacrament of Baptism, &c. By Wm. H. Odenheimer, A. M. Rector of St. Peter's, Philadelphia.

Thirza, or the Attractive Powers of the Cross. Translated from the German, by Eliza Maria Lloyd.

An Apology for the Apostolic Order and its Advocates, in a series of Letters addressed to the Rev. John M. Mason, D.D.; by the Rev. John H. Hobart, an Assistant Minister of Trinity Church. Second Edition, with Notes and an Index. Edited by Bishop L. S. Ives, of North-Carolina.

A. E. MILLER.

Receipts for the Gospel Messenger for the following years:

Amt. received to 1st April for printing the XXTH volume,	\$624 00	Miss Blakes,	3 00
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			\$689 00

The Rector of each parish in the country is respectfully requested to act as Agents in procuring subscribers for the Gospel Messenger, and also the following Laymen in the vacant parishes. A copy will be sent to each Agent.

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ST. MARY'S SCHOOL, RALEIGH, N. C.

Right. Rev. L. S. IVES, D.D., *Visitor.*

Rev. ALDERT SMEDES, *Rector.*

The Fifth Session of this School will commence on the 1st day of June, and continue five months. A punctual attendance of the pupils, at the opening of the Session, is very important, and is particularly requested.

The principal building of this Institution is of brick, about 90 feet by 60, three stories high, with a basement. The wings are of granite, 36 feet by 56, and two stories high. These buildings are on elevated ground, in the midst of an Oak Grove, of nearly 30 acres, one mile from the City of Raleigh—a situation perfectly healthful at all seasons of the year.

The Saloon, the School Room, and the Dormitories are each 23 feet by 57. The Dormitories are divided into alcoves, each designed for two pupils, and securing to them a closet for their prayers, and privacy for the duties of the Toilet.

The Chapel is furnished with an Organ, a Chancel, and an Altar, and is exclusively devoted to religious worship and instruction.

The course of Studies embraces the Ancient and Modern Languages, Mathematics, the Natural Sciences, Mental and Moral Philosophy, &c., and may be pursued in any branch, and to any extent that may be desired.

It is the aim of the Rector to give to every department of his School the highest efficiency, and to render it eminently worthy of the patronage it enjoys, and of that to which it aspires.

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Tuition in Singing, in Classes,	-	-	-	-	-	10 00
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For a course of instruction in ornamental needle work,	-	-	-	-	-	5 00

N. B.—Beds and bedsteads are furnished by the School; pupils are required to furnish their own *bedding* and *towels*. The clothing of pupils should be distinctly marked with the owner's name. Mr. Smedes will superintend any purchases *parents may authorise* their children to make in the city, *but no account will be opened at any store*, without the express sanction of parents, or guardians. The religious services of Sunday, being held in the Chapel of the Institution by the Rector, pupils have rarely occasion to visit the city, and the plainest attire is all that they require. They are allowed to accept invitations in the city for the day, only, once a month, and never, for the evening. They have opportunities of seeing their friends, and acquiring ease of manner in society, at the *Soirees*, which are statedly held during the session.

Raleigh, March 1st, 1844.